

The Brooklyn Jewish Center Review

April, 1945

FRANKLIN D. ROOSEVELT'S PRACTICAL IDEALISM — QUOTATIONS

FROM THE LATE PRESIDENT ROOSEVELT AFFECTING
JEWS AND ZIONISM

Compiled by SOPHIE UDIN GINGULD

THE ASSASSINATION THAT HERALDED THE NAZI PLAGUE

By ALFRED WERNER

HENRIETTA SZOLD—THE WRITER AND EDITOR

By MORTIMER J. COHEN

SLUM CLEARANCE — A SHORT STORY

By JOAN KINNER

THE GREAT IN HEART

By L. SHANBERG

NEWS OF THE MONTH

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BROOKLYN JEWISH CENTER REVIEW

Vol. XXVI

APRIL, 1945 — IYAR, 5705

No. 31

OUR CAPTAIN LIVES ON

HERE is still an ultimate inadequacy of mere words to express the feeling of the American people on the death of President Roosevelt. The tributes which were paid to him in the first shock of his passing, however, have one common denominator which set them above the usual formal pronouncements concerning the death of a great public figure. Every word spoken, from whatever source, had the imprint of deep sincerity and sense of personal loss, which is almost, if not quite, unique in the history of our day.

* * *

There comes to mind at once a parallel. Abraham Lincoln died on April 15th, 1865, eighty years almost to the day before the death of his pre-eminent successor. Then, as now, the country was turning its thoughts from the task of war to thoughts of peace. Both of these men had guided the country through a great struggle and to both their fellow-countrymen looked for the inspiration, not only to bind up national wounds, but to create a secure future and an understanding among men of good will. In both cases, the confidence reposed in these men had the verity of instinct because the lives of both had created a sure trust in each. There is the hallmark of Americanism in the fact that these two men, coming from such dissimilar backgrounds, nevertheless could express so completely the character of the country in which they lived and which they helped to mold. Lincoln, from the backwoods of Illinois and a poverty almost abysmal; Roosevelt, from Groton, Harvard and the ancestral acres of Crumb Elbow: in their youth both so different but, in their maturity, both so identical. Lincoln had the vision of

the emancipator in a legal and constitutional sense. Roosevelt, in an era when such reforms were no longer necessary, personified the same instinct and the same purpose in economic and social fields, where the need was as great.

* * *

In 1865 there were men and influences in this country who opposed Lincoln with a bitterness until then unequalled. In 1945 there are men living in this country to whom, until at least the moment of his death, the name of Roosevelt was anathema, and by whom his purposes were hated with an intensity not equalled since the days of his eminent predecessor. Nevertheless, it is true and, we are certain, will continue to be true, that the great movements which they initiated and to which they gave expression as the very essence and conscience of America cannot be frustrated but, on the contrary, will continue in ever greater measure to function for the well-being of our country and the world.

* * *

No greater test of the strength and fiber of the American people could have been fashioned than in the death of Franklin Delano Roosevelt. The clarity of his purpose in international affairs, the definiteness of his plans in the fashioning of a new world, the prestige of his presence at international deliberations: these are all now, in the physical sense, lost to us and to those who would have been the beneficiaries of his continued living. Just as it will take generations fully to assay the complete value of his life, so it will take years to understand exactly the real measure of loss inherent in his death. But the American people are a strong people with a history of survival in the face of many great emer-

gencies. It must be the prayer of every citizen that, in the providence of God, there will come to us an adequate leadership, strengthened, on our part, by a sense of dedication to the purposes of peace for which Franklin Delano Roosevelt stood. Generations not yet born will be affected by the measure in which America adjusts itself to this great loss and dedicates itself to the fulfillment of Roosevelt's ideals. May we not fail in this test and in this task.

— WILLIAM I. SIEGEL

An Inspired Beginning

THOSE who attended the annual Center Dinner for the United Jewish Appeal on April 12th were greatly surprised and moved by the spontaneous outpouring of contributions. It required little of the usual emotional appeals to make the gathering conscious of their duty. Spurred on by the continually mounting requirements to ease the lot of the ever increasing number of Jews liberated from the yoke of Nazism, and, perhaps, also by shattering news of the passing of the great champion of the down-trodden, President Franklin D. Roosevelt, which had just been announced, the men assembled gave not only liberally but even more generously than they had expected. The substantial sum of \$200,000.00 was announced as the contributions received up to that evening. Compare this initial sum with last year's campaign total of \$175,000.00.

The sum subscribed at the dinner was by 300 members of the Center. But what about the hundreds of others who have not yet come forward? In this hour of acute need everyone must be counted. Whether one can give much or little, his name should not be missing from those who come forward to share in this life-saving work.

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y.

Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

A COLLECTION IN THE JUNGLE FOX-HOLES

I HAVE before me a copy of a letter received by one of our Center boys, Captain Lawrence Stark, stationed for several years in the far-away South Pacific. It is a letter of thanks sent to him and to his Jewish buddies in that distant area of service from the heads of the United Jewish Appeal. These lads, enjoying no comforts themselves, thought of their stricken brothers in all the lands of Europe; they felt that they, too, must have a share in the work of rescue and relief of their suffering co-religionists, and so they took up a collection among themselves. Within a few days they were able to turn over to their chaplain the sum of \$1,541, with the request that he forward this money to the headquarters of the United Jewish Appeal in New York.

I can appreciate the feeling of happiness and gratification of Chaplain Chomsky, in charge of that post, to see soldiers displaying such a spirit of self-sacrifice and loyalty to the Jewish people. What grand hope there is for Israel when such young men, despite suffering untold hardships themselves, do not forget their brethren in the hour of their great need.

When I read this letter of praise and appreciation, I thought—by way of contrast—of the many men and women not in the service of the armed forces, living in their homes among their dear ones, enjoying comforts and even luxuries, but who seem to be deaf to all cries that come to them from their sorrowing and suffering brethren in the depths of European misery. What efforts must be made to get from them some response to this call for help!

* * *

The sum announced by the United Jewish Appeal for the quota to be raised this year seems to be large. And yet, how pitifully small it is when one thinks of the immensity of the needs. How woefully inadequate this sum is when we know that the moneys are to cover

the combined budgets of the United Palestine Appeal, the Joint Distribution Committee, the National Refugee Service and also the Jewish Welfare Board. How much more could be raised, and how easily, if every Jew in America responded to the call of his stricken brethren

in the same manner as these soldiers in the South Pacific.

Let each of us, as we read of this fine action of our heroic boys in the midst of their struggles with our country's enemies, try to rise to their heights of selfless devotion. Let us endeavor to match their loyalty to our people in this, the greatest crisis in our people's history.

Israel H. Perutthal

GEN. ROSE—"HE SUPERBLY DIRECTED HIS COMMAND"

BRIGADIER General Maurice Rose, 50, who never directed his tank groups from the rear, but always led them personally into battle, died in action this month on the German front. Thus ended a career of military exploits which extended over two World Wars.

Born in Middletown, Conn., in 1895, the general never forgot the early teachings of his father. The Reverend Samuel Rose, who will soon be 90, taught his son always "to demonstrate the love of liberty."

Rose spent his youth in Denver, where his family settled when he was three. He attended East High School there and went on to Colorado University. He also went to the Hebrew School at the Beth Hamedrosh Hagadal Synagogue, and his father, a Hebrew teacher, hoped that his career would be religious. The Hebrew scholar, however, left college to join the First Colorado Cavalry on the Mexican border. He was commissioned a second lieutenant at 21 at Camp Funston, Kansas. During World War I, he went overseas with the 89th division and fought with them in Argonne and major campaigns in France.

Peacetime found Rose still in pursuit of an army career. He served in Panama and at army posts in various parts of the country. When the United States entered World War II, he was brigade executive officer of the First Armored Division.

Sailing to the Mediterranean theater with the First Armored in 1942, he led the Second Armored Division into action

in North Africa and saw it through the North African and Sicilian campaigns. It was General Rose who, at Bizerte, handed General Borowietz, idol of the Prussian military, the Allied unconditional surrender terms. And it was Rose who carried the unconditional surrender terms that day to Nazi General Fritz Krause.

Known to his men as an aggressive, devil-may-care, action-loving fighting man, Rose stayed with the Second Division and went before his tanks during the Normandy invasion, riding ahead of them as they thundered across France and battled their way all summer toward the German border.

Only a week before his death General Rose led eleven members of his staff in a hand-to-hand pistol fight against thirty Germans. He was leading his division on an advance into Germany when he died. He had successfully generalled them through the Ruhr, where they spearheaded the closing of the trap on 110,000 Germans. His tanks were on the road to Berlin when an enemy shot cut short his life.

He is survived by his wife and their son, Roderick, in Denver.

He held awards for valor in both World Wars, and received the Distinguished Service Medal for "a duty of great responsibility" as Commanding General of the Third Armored Division in Europe. The War Department citation reads: "Major General Rose superbly directed his command to many decisive

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FRANKLIN D. ROOSEVELT'S PRACTICAL IDEALISM

QUOTATIONS FROM THE LATE PRESIDENT AFFECTING JEWS AND ZIONISM

Compiled by Sophie Udin Ginguld

I.

JUSTICE TO ALL PEOPLE

Prayer by the President of the United States released to the press, June 6, 1944

MY FELLOW AMERICANS:

In this poignant hour, I ask you to join me in prayer:

Almighty God: Our sons, pride of our Nation, this day have set upon a mighty endeavor, a struggle to preserve our Republic, our religion and our civilization, and to set free a suffering humanity.

They are men lately drawn from the ways of peace. They fight not for the lust of conquest. They fight to end conquest. They fight to liberate. They fight to let justice arise, and tolerance and goodwill among all Thy people.

And, O Lord, give us faith. Give us faith in Thee; faith in our sons; faith in each other; faith in our united crusade.

Statement of January 6, 1941 before Congress

WE look forward to a world founded upon four essential human freedoms:

Freedom of speech and expression—everywhere in the world.

Freedom of every person to worship God in his own way.

Freedom from want—economic understandings securing every nation a healthy peacetime life for its inhabitants.

Freedom from fear—worldwide reduction of armaments so thorough that no nation would be able to commit an act of aggression against any neighbor.

This is no vision or distant millenium. It is a definite basis for a kind of world attainable in our time and generation.

Letter to Pope Pius XII, December 23, 1939

IN their hearts men decline to accept for long the law of destruction forced upon them by wielders of brute force. Always they seek, sometimes in silence, to find again the faith without which the welfare of nations and the peace of the world cannot be rebuilt.

I believe that while statesmen are considering a new order of things, the new order may well be at hand. I believe that it is even now being built, silently but inevitably in the hearts of masses whose voices are not heard, but whose common faith will write the final history of our time. They know that unless there is belief in some guiding principle and some trust in a divine plan, nations are without light and peoples perish.

Because the people of this nation have come to a realization that time and distance no longer exist in the older sense, they understand that that which harms one segment of humanity harms all the rest.

2.

JUSTICE TO JEWS

Message to Congress, June 12, 1944

CONGRESS has repeatedly manifested its deep concern with the pitiful plight of the persecuted minorities of Europe whose lives are each day being offered in sacrifice on the altar of Nazi tyranny.

This Nation is appalled by the systematic persecution of helpless minority groups by the Nazis. To us unprovoked murder of innocent people simply because of race, religion or political creed is the blackest of all possible crimes.

As the hour of final defeat of the Hitlerite forces draws closer, the fury of their insane desire to wipe out the Jewish race in Europe continues undiminished.

This Government has not only made clear its abhorrence of this inhuman and barbarous activity of the Nazis, but in cooperation with other governments has endeavored to alleviate the condition of the persecuted peoples. Accordingly, I establish the War Refugee Board. . . . This Board was charged with the responsibility of taking all action consistent with the successful prosecution of the war to rescue the victims of enemy oppression in imminent danger of death and to afford such victims all other possible relief and assistance. It was en-

trusted with the solemn duty of translating this Government's humanitarian policy into prompt action, thus manifesting once again in a concrete way that our kind of world and not Hitler's will prevail.

Message to the Centenary Dinner of Congregation Emanu-El, April 6, 1945

THE majority of Americans find religious unity in a common biblical heritage—the heritage of the Old Testament. Whether our allegiance is to the tenets of Christian revelation or to the ancient teaching of Israel, we all held to the inspiration of the Old Testament and accept the Ten Commandments as the fundamental law of God. It is well for us, therefore, in the face of global war and world upheaval, to emphasize the many essential things in which we, as a nation, can find unity as we seek solution of the momentous problems before us.

Statement released to the Press on October 15, 1943

I HAVE BEEN informed that the Argentine Government has suspended the publication of the Jewish newspapers, some of which have been in existence for many years. While this matter is, of course, one which concerns primarily the Argentine Government and people, I cannot forbear to give expression to my feeling of apprehension at the taking in this hemisphere of action obviously anti-Semitic in nature and of a character so closely identified with the most repugnant features of Nazi doctrine. I believe that this feeling is shared by the people of the United States and by the people of the other American republics. In this connection, I recall that one of the resolutions adopted at the Eighth International Conference of American States at Lima in 1938 set forth that "any persecution on account of racial or religious motives which makes it impossible for a group of human beings to live decently, is contrary to the political and juridical systems of America."

Statement released by White House,
March 24, 1944

THE United Nations are fighting to make a world in which tyranny and aggression cannot exist; a world based upon freedom, equality, and justice; a world in which all persons regardless of race, color or creed may live in peace, honor and dignity.

In one of the blackest crimes of all history—begun by the Nazis in the day of peace and multiplied by them a hundred times in time of war—the wholesale systematic murder of the Jews of Europe goes on unabated every hour. As a result of the events of the last few days, hundreds of thousands of Jews who while living under persecution have at least found a haven from death in Hungary and the Balkans, are now threatened with annihilation as Hitler's forces descend more heavily upon these lands. That these innocent people, who have already survived a decade of Hitler's fury, should perish on the very eve of triumph over the barbarism which their persecution symbolizes, would be a major tragedy.

It is therefore fitting that we should again proclaim our determination that none who participate in these acts of savagery should go unpunished. The United Nations have made it clear that they will pursue the guilty and deliver them up in order that justice be done. That warning applies not only to the leaders but also to their functionaries and subordinates in Germany and in the satellite countries. All who knowingly take part in the deportation of Jews to their death in Poland or Norwegians and French to their death in Germany, are equally guilty with the executioner. All who share the guilt shall share the punishment.

We call upon the free peoples of Europe and Asia temporarily to open their frontiers to all victims of oppression. We shall find havens of refuge for them. . . .

In the name of justice and humanity let all freedom-loving people rally to this righteous undertaking.

3.

JUSTICE TO ZIONISM

*Letter to Grover A. Whalen, Honorary
Chairman of "The Night of Stars,"*

Prayer Recited by Rabbi Israel H. Levinthal at a Special Memorial Service for Franklin Delano Roosevelt in the Center Synagogue on Saturday Morning, April 14, 1945

Heavenly Father, Lord of the Universe,

Our Sabbath peace and joy are marred by the overwhelming tragedy which befell our beloved country. Like a thunderbolt from a clear blue sky came the terrifying news that Franklin Delano Roosevelt has been summoned to his eternal rest. Verily, we are all orphaned today. We have lost friend, counselor, guide. We leaned upon him so heavily. He was not only the heart of America, but also the heart of all humanity. We, of the House of Israel, have lost a brother in spirit, who felt our sorrow, who shared our woe, who understood our need.

We pray, O God, for Thy consolation. We pray Thee, comfort his bereaved family. Comfort the citizens of our beloved America in their loss of a great and true leader, who was their inspiration for the life of genuine Americanism.

We thank Thee, O God, for the service he has rendered, for the devotion and selfless loyalty which he gave to every endeavor to promote the welfare of our country and the happiness of all mankind.

We thank Thee for his leadership as Commander-in-Chief of our armed forces, in leading the democratic peoples toward victory in their war against the barbaric forces which threatened to sweep the world. We thank Thee for his vision of world peace, for which he strove and for which he gave his life.

We pray Thee, in this hour, to bless the new President of the United States, Harry S. Truman. May he be accorded the whole-hearted support and cooperation of all our citizens. Grant him, O Lord, the strength and the wisdom to lead our country in the spirit of his matchless predecessor.

We pray Thee that all the citizens of our glorious America may ever remain loyal and faithful to the memory of our departed chieftain by clinging to his ideals, by cherishing his visions, by carrying on his service in behalf of our country and in behalf of all mankind.

We pray Thee, God, bless America in this its great sorrow and need.

In submission to Thine inscrutable will, all of us assembled in this House of God, now join in reciting the hallowed words of the Kaddish, in the cherished memory of our unforgettable and beloved Franklin Delano Roosevelt.

United Palestine Appeal, July 16, 1936

MY DEAR MR. WHALEN:

We need from time to time to review our faith in those eternal verities which are and which must forever remain the bases of human betterment. First among these is the common aspiration of mankind to seek communion with the Great Ruler of Human Destiny and next is the love of homeland, which is a natural aspiration of our devotion to family life.

The interest which I have had and have frequently manifested in the rebuilding of the ancient Jewish homeland is, I am persuaded, an interest which is shared by all who recognize that every people has the inalienable right to life, liberty and the pursuit of happiness. It is a source of renewed hope and courage that by international accord and by moral support of the people of the world, men and women of Jewish faith have a right to resettle the land where their

faith was born and from which much of modern civilization has emanated.

Letter to Dr. Stephen S. Wise, on occasion of the National Conference for Palestine, February 1, 1936

EVERY American knows of the love of Jews for the land associated with the great beginnings of their history and every Jew must rejoice that this undying loyalty has been crowned by the establishment of a Jewish National Home resting upon the sure foundations of justice and well-being for all the residents thereof.

The American people which has, by the action of Presidents and a joint resolution of Congress, attested its sympathy with the great purpose of a national Jewish home in Palestine, will, I am persuaded, be ready to cooperate generously with the United Palestine Appeal which aims to provide a home for homeless Jews. I confidently hope that the co-operation of the American people will contribute to the further progress of the Holy Land, which, I am sure, will continue to give light and leading to all the world.

Letter to Judge Lonis E. Levinthal, November, 1942

I HAVE received your and Mrs. Pool's letter of September ninth, regarding the forthcoming joint convention of the Zionist organization of America and Hadassah.

At this time, when our country is at war, it is fitting to note the substantial contribution which Palestine is making to the war effort of the United Nations. That contribution is due in great part to the work of your organization in the past and the present.

I am sure that your deliberations will have primarily in view the great struggle in which we are engaged, and I know that you will share fully in the hard work and sacrifice required for the total defeat of our enemies.

Statement issued by Dr. Stephen S. Wise and Dr. Abba Hillel Silver, co-chairmen of the American Zionist Emergency Council, after being received by President Roosevelt in Washington, on March 9, 1944

"THE President has authorized us to say that the American Government has

never given its approval to the White Paper of 1939. The President is happy that the doors of Palestine are today open to Jewish refugees, and stated that when future decisions are to be reached, full justice will be done to those who seek a Jewish National Home for which our government and the American people have always had the deepest sympathy—and today more than ever in view of the tragic plight of hundreds of thousands of homeless Jewish refugees."

Message from President Roosevelt brought to the 47th Zionist Annual Convention in Atlantic City by Senator Robert Wagner

DEAR BOB:

Knowing that you are to attend the 47th Annual Convention of the Zionist Organization of America, I ask you to convey to the delegates assembled my

most cordial greetings. Please express my satisfaction that in accord with traditional American policy, and in keeping with the spirit of the Four Freedoms, the Democratic Party at its July convention this year included the following plank in its platform:

"We favor the opening of Palestine to unrestricted Jewish immigration and colonization, and such a policy as to result in the establishment there of a free and democratic Jewish Commonwealth."

Efforts will be made to find appropriate ways and means of effectuating this policy as soon as practicable. I know how long and ardently the Jewish people have worked and prayed for the establishment of Palestine as a free and democratic Jewish commonwealth. I am convinced that the American people give their support to this aim: and if reelected I shall help to bring about its realization.

THE GREAT IN HEART

By L. SHANBERG

IN these busy and troubled times I rarely pass the little house where she lived for so many years. As the family fortunes improved we moved from the shabby little suburb, where the old houses seem to lean on one another for support and where the wind sends the creakings of old age through dry and unpainted timbers. But once a year I take the bus and stop there for a little while, seeming to see her sitting there by the gate, her red and work-worn hands clasped placidly on her over-large stomach.

She was a huge woman; not appetite but glandular disturbance after an almost fatal illness had made her that size. Her face was flushed and her scanty hair pinned in a thin knot on top of her head, yet such sweetness shone from her mild blue eyes, that to me—as to every child in the neighborhood—she was beautiful.

It was heart-warming to stand in the circle of her arms pressed lovingly against her bosom and smell the clean freshness of her cotton dress. She had three children of her own but she was "aunty" to everyone else. After school most of the little ones could be found romping on

her lawn or crowding the kitchen for a cookie and a pleasant word. She will live eternally not only for us, but also for the unfortunate boys of the Hebrew Orphan Asylum, whom she sheltered and loved.

How often did I run across the street for a moment, to find her tiny parlor crowded with young men, "her boys," who, grown-up and successful now, came to pay their tribute to Aunt Minna. Her charges were the handicapped ones that no one else wanted—the lame, the hare-lipped, the dull-witted. She helped each to flourish and perhaps grow whole with a mother's love.

In this sad world we hear of many who are brilliant and successful; but not enough who are kind. I remember her best for the gentle understanding she always showed.

She was the eldest of five children in the home of a poor peddler in Darmstadt. The family were so wretchedly poor that often they did not taste meat for weeks. When her two brilliant brothers were offered university scholarships she went to work as a servant to support the family. Then she married

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LETTERS OF SERVICEMEN TO KIN IN THE CENTER

From Capt. Robert J. Bank

DEAR RABBI LEVINTHAL:

Since leaving London many months ago, military duties precluded any contacts with the religious life of the Jewish community in Paris. However, I was fortunate enough to attend services Erev Pesach at the magnificent Rothschild Synagogue, and to attend a Seder at a French home. Knowing that you, as well as the Center brotherhood, have a deep interest in the religious life of our co-religionists, as well as an insatiable curiosity as to how the Center boys in khaki spent the holiday, I am sending this along for what it is worth.

The Rothschild Synagogue on Rue de la Victoire is a splendid edifice of which Jews the world over may well be proud. The tremendous altar with its beautiful silver candelabra is most impressive. The pew of the chief rabbi of Paris is far up toward the altar, and protrudes from the wall. It is completely isolated from the rest of the worshippers. High above the Holy Ark are beautiful stained-glass windows, some of which were shattered by a Jerry bomb. Here and there one may see visible evidences of Nazi vandalism in the defacement of the walls but, on the whole, the synagogue is in comparatively good shape.

The service, with but slight modifications, followed the typical evening service at the Center. The sole major departure was the use of organ and choir. Every prayer was chanted in Hebrew.

The garb of the officials was intensely interesting. The cantor's long black vestment, adorned with a patch of white lace at the neck, was, of course, covered with a prayer shawl. There were three attendants; one "shamus" and two assistants. Each wore evening dress, and suspended about each one's neck was a long silver chain reaching down to the waist line. What it symbolized I do not know. Each, too, wore a cocked blue hat with red piping.

The grand rabbi of France, Monsieur Schwarz, a very distinguished-looking gentleman, occupied the pew of honor. In his long black robe and circular black

The following is an extract from a letter written by the nephew of Center member Herbert Turner to his parents on November 21. On January 9 he was killed in an action in the Philippines in which he took a heroic part.

Lieut. Diamond was only 22, but the wisdom of his words are far beyond that age, and the experience the boy could have had. It would almost seem as though he sensed his coming end and spoke with that spiritual knowledge which those who are about to pass from this world so often possess.

These lines should be a motto for all of us, and a deep comfort to those who are bereaved. There is truth, and the most compassionate reality, in what Sidney Diamond wrote.—Ed.

You should go ahead with your plans. The activity will prove a source of interest and diversion. You should think of your future. The march of life cannot be stopped completely. It cannot hinge on the existence or presence of any individual. You are helping no one by allowing yourselves to be stalled in a doldrum because of the war.

It displeases me greatly to realize that you are coasting along—not caring for yourselves. People are not constituted to be dependent entirely upon other persons. Selflessness and deep affection are not demonstrated by maudlin moaning, groaning and tears. Love is demonstrated by determination to be better—to strive for improvement. Love is demonstrated more sharply by those who carry on—even after those they hold affection for are gone—because they know that that would be the wish of the one who has gone.

Take care of yourselves.

Love,

Sid

hat, a "shtraimel without fur," he was indeed a commanding figure. Sitting on the opposite side of the altar were the chief rabbis of Paris and Lyons. At the conclusion of the service, Rabbi Schwarz delivered a passionate plea for mainte-

nance of renewed hope and faith in view of the Modern Emancipation. Attending the service was indeed a rich experience.

Major Nadisch, the chief Jewish chaplain in the ETO, conducted a Seder for approximately 600 officers and enlisted men. Matzoh and wine—not enough for "Arba Kosos"—were provided by the Jewish Welfare Board; and the Quartermaster General cooperated beautifully in furnishing steak instead of the usual Spam. Lt. General Lee, the commanding officer of Com. Z, was the guest speaker. His presence, I felt, was a marked tribute to the fine work of our chaplain. High-spirited enthusiasm characterized the lusty singing of the Seder songs which were followed by our national anthem and the Hatikvah.

For the second Seder, I was more fortunate in being invited to a French civilian's home. The folks were Alsations and, though good solid Jews, they knew little Hebrew. After much insistence, they prevailed upon me to officiate, and I am proud to relate that my early training in Hebrew enabled me to do so. I am sure, Rabbi, you would have been convulsed with laughter at my feeble efforts to interpret in French significant passages from the Hagadah to the fifteen-year-old son of my hosts. The supper, including some good old-fashioned soup with "knedlach," was very "homey."

It is quite apparent that there is scarcely a Jewish family in France whose soul has not been scarred by the Nazi beasts. Each one, it seems, can tell a ghastly tale of the bestial brutality that the Nazis visited on their kinsmen. Many families have not heard from deportees for years. Is it a wonder they are wracked by horrifying anxiety? Yet, if my hosts were typical, I am glad to say that they have not lost faith in God. If anything, I rather sensed a renewed hope and courage.

May that renewed faith and courage be rewarded by the Almighty with an early emancipation and liberation of our fellow-men from bondage and tyranny

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WHEN the victorious Red Army will have occupied Berlin, some Russian senior officer, strolling through the *Koenigsallee*, may recall that there, thirteen years back, Nazi bullets killed modern Germany's most progressive and most honest statesman. The Russians have every reason to remember Walter Rathenau most gratefully. It was on April 10, 1922, when the delegates of thirty-four nations, including Germany and Soviet Russia, convened at Genoa to discuss the means of financially assisting the new-born governments of Europe. Soviet Russia got neither loans nor credits since she refused to honor the Czar's debts—after all, the Allies refused to pay indemnities for the devastations caused by the Allied "intervention" during the Russian revolution.

Thereupon two delegates, the German, Walter Rathenau, and the Russian, George Chicherin, secretly left the Conference and retired to the little port of Rapallo, where, without preceding announcement, they signed a treaty by which the two countries recognized one another's government, cancelled each other's national pre-war debts and reopened trade relations. That treaty, signed on April 16, aiming at establishing a real state of peace between the two great nations, was, of course, both a far-sighted step and a moral victory for the Weimar Republic, which thus had gained a powerful ally. But when the German Foreign Minister returned to Berlin, he was not thanked but furiously attacked by the nationalist press. Originally they had fumed because that man Rathenau had urged the Germans to pay off her reparations—the chauvinists preferred to use German resources for rearmament rather than for the fulfillment of a contract—and now he even attempted to "bolshelize" Germany, as they put it. That was the last straw! (By a strange irony of fate the Nazis, after having assumed power, considered it advisable to renew the treaty of Rapallo in 1933, and in August, 1939, Von Ribbentrop, holding the post that had been held by Rathenau seventeen years earlier, did not mind reaching an agreement with Soviet Commissar Molotoff.)

In the Reichstag, Nationalist members like Karl Helfferich, through inflammatory speeches, kindled among the right-

est circles a hatred of Rathenau, the "arch-traitor," the "Bolshevik," the "dictator," and in the streets the Foreign Minister could hear the ribald marching songs of semi-militarist organizations, the predecessors of Hitler's storm-troopers, tolerated by the police:

"Shoot down Walter Rathenau,
Der Verdammter Jewish sow."

A plot against Rathenau's life was hatched by six nationalist hot-spurs between 16 and 25. One of them, Kern, an ex-naval officer and member of the *Konsul*, a terrorist society, told Techow, the Berlin agent of the organization, that Rathenau was a supporter of Bolshevism, that he had married his sister to Karl Radek (Rathenau's only sister was actually the wife of a Berlin banker), that he wanted to bring Germany under the influence of the Jews and the Entente, and more of the same nonsense, as was to be discovered during the trial of the culprits. On June 24, 1922, when Rathenau left his villa in the suburb of Gruenwald, southwest of Berlin, for the Foreign Office, his car was followed by another one. In the *Koenigsallee* the assassins fired pistol shots at him, and even threw hand grenades into his car. He died on the spot. It is known that Rathenau, disgusted with the opposition, had intended to tender his resignation that very day.

From the United States to Soviet Russia the deed aroused deep indignation among statesmen and politicians, one of whom, Lloyd George, praised the deceased as one of the ablest ministers Germany ever possessed. Reichspresident Ebert did not exaggerate when he stated in his funeral oration, "the atrocious crime struck not only at Rathenau the man, but at the whole German people." The state funeral which was granted him was, perhaps, the only such ever accorded a Jew. The body was borne through the assembled Reichstag to the measures of the funeral march from Wagner's "Goetterdaemmerung," with 80-year-old Frau Rathenau, the mother of the deceased,

sitting in the former Imperial Lodge. Behind her was Professor Einstein. But there was no doubt in the minds of the genuine republicans that the murder—the 368th political assassination since the armistice—had deprived the Weimar Republic of one of its most valiant fighters for progress and international peace.

The death of Rathenau was not only a German tragedy. It was a bad omen for German Jewry, and it signified the hopelessness and futility of German-Jewish assimilation. Old mother Rathenau definitely misjudged the mentality of the assassins when, in her moving letter of condolence to Frau Techow—the mother of one of the two murderers who committed suicide in an old castle when they found themselves surrounded by police—she declared that "had he [young Techow] known my son, the noblest man earth bore, he would rather have turned the weapon on himself than on him." With the exception of one who later joined the French Foreign Legion and became an anti-Nazi, the assassins, and the high-ranking politicians who backed them, were made of the same stuff as the torturers of Dachau, the butchers of Maidanek: they were ruthless fanatical Fascists who would kill anyone, whether it be Chancellor Schuschnigg, General von Schleicher, or Professor Theodor Lessing, if it served their sinister purposes and hastened the creation of a German world empire.

Walter Rathenau was probably one of the most brilliant men modern Jewry produced. He was born in Berlin in 1867, the son of a leading industrialist, founder of the powerful Allgemeine Elektrizitaetsgesellschaft, who had introduced Edison's incandescent lamps to the whole of Germany. The younger Rathenau held a leading position in the direction of eighty-six German and twenty-one foreign enterprises: he was so wealthy that neither he nor his advisers knew the exact size of his fortune. But these

THE ASSASSINATION THAT HERALDED THE NAZI PLAGUE

By ALFRED WERNER

advantages of birth meant little to one who did not care for luxury and would have attained a high rank in letters and society by the power of his tremendous intellect even if he had been born the son of a proletarian.

He had studied at several universities, and was equally successful as an industrial organizer, a technological inventor and a man of letters. One of his numerous books, the long and difficult philosophical treatise, "Von kommenden Dingen," sold more than 70,000 copies in Germany in one year and was translated into twenty foreign languages. Rathenau was an excellent orator, the leading figure, even before he had been appointed minister, at all international conferences where he represented Germany, speaking English like an Oxford graduate, French like a Parisian, Spanish like a Castilian. He had an imposing presence, tall and slender, almost like an Arabian prince in physique.

Let me quote from one of his most ardent panegyrists, the late Stefan Zweig: "Although every minute of his day was always allocated he was ready to turn from one subject to another without the least effort, for his mind was always on the alert, an instrument of such precision and rapidity as I have never seen in anyone else. He spoke fluently as if he were reading from an invisible page, and yet each individual sentence was so plastically and clearly formed that, had it been taken down in shorthand, his conversation would have been a perfect exposition, ready for the press. . . . His memory never failed him, and he required no special preparation for any subject. . . . In the presence of his calm, deliberate, and clear-thinking objectivity, one felt stupid, faultily educated, uncertain and confused."

And yet, despite his great talents and achievements, he was rarely, if ever, happy. For he suffered from a painful disease: Jewish self-hatred, while all his love was given to Germany. It was a thwarted love, though, from the moment he learned that the gymnastics club of the high school he attended (the Koenigliches Wilhelms-Gymnasium) did not admit Jewish boys. During his year's service in the Cavalry he was not promoted, although he was an efficient horseman. "In the youth of every German Jew there is a moment," he wrote

many years later, reviewing the past, "which he remembers with pain as long as he lives—when he becomes for the first time fully conscious of the fact that he has entered the world as a citizen of the second class, that no amount of ability or merit can rid him of this status."

Theodor Herzl, who was seven years older than Rathenau, made a similar painful discovery as a member of a students' organization. Herzl's answer to the Jew-baiters was Zionism, while Rathenau's reaction was self-hatred. The first essay Rathenau published, "Hear, O Israel," appeared in Maximilian Harden's magazine, *Zukunft*, in the year of the first Zionist Congress (1897). Anticipating Goebbels, he declared that the marvelous blonde Aryan race of the North was menaced by the dark peoples of the South, among which, unquestionably, he counted the Jews. Peaceful relations between Germans and Jews were possible, in his opinion, only if the latter completely discarded racial qualities which had proved "repugnant" to their fellow-countrymen. "The goal of this process should not be imitation Germans, but Jews bred and educated as Germans." For young Rathenau, Judaism was a misfortune, as it had been to Heinrich Heine. On the other hand, he did not completely succumb to the racial theories initiated by the Anglo-German anti-Semite, Houston Stewart Chamberlain. "I am convinced that religion, language, history and culture are of far greater importance than physiological questions of blood mixture, and that they cancel them out," Rathenau wrote to a friend. In another letter he declared: "For me the [German] Jews are a German race, like the Saxons, the Bavarians, or the Wends. . . ."

Had Rathenau foreseen the great harm that was done to his co-religionists through his essay—which, while it contained some deeply penetrating observations on Jewish shortcomings and failures, also contained too much negativism and self-negation—he would never have published it. When he withdrew the volume which included a reprint of his essay, it was too late. The anti-Semites quoted the author against his will time and again, praising his frank acknowledgment of Jewish faults and even suggesting—in 1933—that the essay be read and discussed in German classrooms as a

Jewish disclosure of Jewish parasitism and degeneration.

Rathenau deeply deplored that development, for he was anything but a traitor. In the Kaiserreich, where he reached a councillor's position under Wilhelm II, he could have entered the Cabinet had he renounced Judaism. But he refrained from conversion "because it would have been a contemptible thing to purchase a personal advantage at the cost of conversion," and because he did not wish to "countenance the wrong done to the Jews," as we learn from his biographer, Harry Count Kessler. Since he was Germany's most outstanding Jew, Curt von Trutzschler-Falkenstein, in 1917, addressed his pamphlet, "Die Loesung der Judenfrage im Deutschen Reich," to him. The nobleman considered conversion to Christianity the best solution of the Jewish problem in Germany. Rathenau replied in a pamphlet, "Eine Streitschrift vom Glauben," dissuading the Jews from embracing Christianity. They should include Jesus among their spiritual leaders—just as they included Spinoza—and they should pay homage to the New Testament, a product of Jewish spirit. But they should not join any Church, and the Germans should be tolerant toward a religion that is neither contrary to reason nor to morality, but actually the mother of Christianity.

Yes, he was a paradoxical thinker, full of contradictions. That ardent admirer of the German people became one day a eulogist of Israel's mission among the nation. Israel, he wrote to a friend, had a special task: "Do you know why we Jews were born into this world? In order to call every human being to Sinai. You don't want to go there? If I don't call you, Marx will call you. If Marx doesn't call you, Spinoza will call you. If Spinoza doesn't call you, Christ will call you." He was an engineer and industrialist, dealing with facts and figures, yet he was a mystic at the same time: "The soul is the image of God. . . . The soul is disinterested, the intellect is the slave of purpose. . . . The soul derives its nourishment from the urge to life, the intellect from fear of death." A worshipper of Prussia and the dashing Junkers, he was nevertheless opposed to

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HENRIETTA SZOLD'S achievements in Jewish social service and statesmanship outshine her accomplishments as writer and litterateur. Yet, had she given her life and energies to literature, she might have won for herself a high and distinguished place in that realm. She possessed rare linguistic gifts and was master of German, French and Hebrew as well as of English. She was endowed with a sympathetic and rich imagination which enabled her to enter into the minds of authors, and helped to put her so *en rapport* with their thoughts and feelings that as a translator she interpreted the spirit as well as conveyed the meaning of their words. Early in her life, Dr. Cyrus Adler recognized the abilities of Henrietta Szold, and induced her to devote herself and her exceptional talents to the Jewish Publication Society of America.

1.

The home in which Henrietta Szold was born prepared her for a life of literature, scholarship and culture. Her father, Rabbi Benjamin Szold, was a man whose learning was deep and broad. In the Szold household German was the prevalent speech. Thus, at the age of eight, the young Henrietta had already mastered sufficient German to read Goethe's "Hermann und Dorothea."

Shortly after her graduation from high school, Henrietta Szold taught at the Misses Adams's private school, where she remained for nearly fifteen years. Of this teaching a friend has said: "Some of the pupils at that private school, middle-aged women now, still recall with pleasure the classes she taught. She brought a fine enthusiasm, a fresh point of view, a delight in her subject, and an eagerness to share it with her pupils that made of her teaching a rare art."

Miss Szold taught in the religious school of her father's synagogue early Sabbath mornings and on Sundays. She conducted a Bible class for adults and led a "select class" in Jewish history for Jewish women of the exclusive set. She was greatly concerned over Jewish education. In an article she wrote in 1880 she asserted: "A Jewish youth must be

HENRIETTA SZOLD—THE WRITER AND EDITOR

By MORTIMER J. COHEN*

instructed in the glories of our history and thus learn to know the exigencies of his time and be ready to do battle with them."

She found time to serve as Baltimore correspondent of the New York *Jewish Messenger*, signing her articles with the pen name "Sulamith." Her column is a mirror of the age in which she lived, reflecting its restless, groping, confused and bewildered spirit. Time and again she bewailed the loss in American Jewish life of the love of Jewish learning and piety and the evident decrease in pride in things Jewish. "The extensive fields of Hebrew lore, philosophy, poetry, and the noble language in which it is expressed, all have been allowed to remain barren." Of her fellow Jews she wrote: "The very mention of Jewish literature and history is sufficient to blanch their faces and strike their hearts with terror." She once observed sadly in her column that when a lecturer closed his talk at the local Young Men's Hebrew Association, "there was a general uproarious movement as if the audience had been liberated from prison."

When Russian Jews fled from the persecutions of the Czar to the United States, Henrietta Szold helped them to adjust themselves to the New World by establishing Americanization classes, she herself doing much of the teaching. In 1888, after many Russian Jews had emigrated to America and had joined literary societies where they learned the language and customs of America, Henrietta Szold occasionally lectured to them on American and Jewish themes. She brought to them the flaming words of Emma Lazarus, whose death a year earlier shocked American Jews into an awareness of her greatness. "I chose to tell you of Emma Lazarus," she declared, "because she is a fit model for you, my young Russian friends, to follow. The flame which burst forth in her bosom—warm yourselves by its warmth and kindle in your hearts a similar light."

2.

By the time Henrietta Szold had reached her twenty-seventh birthday,

Jewish life in the United States had grown sufficiently mature to begin to be conscious of its cultural needs. Not that this was universally felt, but a few Jewish leaders realized how necessary it was to bring Jewish history and values into the homes and lives of the growing American Jewish community. In 1888, after two other attempts had failed, a small group of far-sighted Jews founded the Jewish Publication Society of America. The date of its organization was June 3, 1888. At the second meeting of the Executive Committee, held on August 19, 1888, the Publication Committee was formally constituted. Such outstanding men as Judge Mayer Sulzberger, Rev. Dr. Marcus Jastrow, Rev. Dr. Joseph Krauskopf, Rev. Dr. B. Felsenthal, of Chicago, and Dr. Cyrus Adler, among others, were elected the first members of that Committee. Henrietta Szold, too, was elected a member of the Publication Committee, the first and the only woman ever to have held a place in that important group. On that Committee, she served from 1888 until 1931, when her duties in Palestine required all her time and energy.

The purpose of the Society was to publish and foster books on Jewish subjects. At the twenty-fifth anniversary of the Society, Henrietta Szold delivered an address on "How the Publication Committee Does Its Work." In the course of that most informative speech, lit up with flashes of her charm and humor, she described the problems that beset the Society in its early days. It had not only to publish books; it had to make a public that would read Jewish books. "What we lacked," she said, "was a goodly Jewish representation of the so-called general reader. The ordinary publisher can devote his attention to the book alone. The reader meets him at least halfway, the author leaps into his arms. When our Publication Society was born, the American Jewish book, the American Jewish writer, and the American Jewish reader, all three lay in the lap of the future."

The issuance of a first volume was

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needed to attract members to the Society. The initial publication came in 1890, two years after the Society was founded. It was Lady Magnus's "Outlines of Jewish History." However, the manuscript lacked what was felt to be essential for the American Jewish public—something about the Jews of America. To remedy this defect, Henrietta Szold, together with Dr. Cyrus Adler, wrote its concluding chapter on the Jews in America.

When the Society determined to publish the great work of Heinrich Graetz, "History of the Jews," Miss Szold and Dr. Adler went through the five huge volumes of the English translation as joint proofreaders. She pointed out so many inaccuracies in the translation that more and more responsibility was thrust upon her, until finally she was urged to give up her teaching, and become the editorial secretary of the Society. When the five volumes of Graetz were published, an additional volume was added containing a Memoir of Heinrich Graetz by Dr. Philipp Bloch and a comprehensive and very helpful index compiled by Henrietta Szold.

In June of 1893, Henrietta Szold was elected the paid secretary of the Publication Committee. She gave up her activities in Baltimore and moved to Philadelphia, where the Jewish Publication Society was centered. In the capacity of secretary of the Publication Committee she served until 1916, acting for twenty-three years as editor, translator and compiler of its various publications.

3.

Miss Szold's feeling for language, her sensitive command of English, and her love for Jewish knowledge combined to make her an ideal translator. She had not altogether given up her inclination to scholarship. When in Palestine later, she recalled her father's words. She said: "I have often felt in all these years of Palestinian and Zionist work that my father would not have been satisfied with me. He would have said: 'You have chosen to go away from the worthwhile thing for which you should have prepared yourself—that is, scholarship.'"

In 1903, she went to New York and devoted her spare time to studies in Hebrew and Talmud at the Jewish Theological Seminary. She pursued these

courses as a kind of preparation for editing and publishing a large number of her father's manuscripts—a task she never finished—and, likewise, to increase her services to the Publication Society.

Among the translations from the German that Henrietta Szold did for the Society are such volumes as "The Ethics of Judaism," by Moritz Lazarus, the first four volumes of "The Legends of the Jews," by Louis Ginzberg, the finest work ever written on the Agada, and "The Renaissance of Hebrew Literature," by Nahum Slouschz, the latter volume translated from the French.

When one reviews the work of Henrietta Szold for the Society, one sympathizes with the evaluation of Miss Szold by Louis Lipsky when he wrote: "She was all there was of the Society exclusive of its canvassers and directors. She gathered all the work in her lap—whatever there was of the making of books, the editing or translating of its manuscripts, the proofreading of the galleys and the pages, the compiling of indexes and appendices, the preparation of advance notices, the motherly care of rejected and accepted manuscripts."

In addition to all these literary activities, Henrietta Szold shared with Dr. Cyrus Adler the onerous but important task of "The American Jewish Year Book," which was published from its inception by the Jewish Publication Society. In 1898, Dr. Adler induced the Board of Trustees of the Society to venture into this new field. Dr. Abraham A. Neuman has clearly described the significance of the Year Book in his biography, "Cyrus Adler," in these words: "With rare insight, Cyrus Adler perceived that a far-reaching transformation was taking place in the American Jewish community and that its full significance would be comprehended only by a knowledge of all the facts. With this conviction he turned to his colleagues in the Jewish Publication Society. He argued: 'If Jews are to grapple successfully with the large problems of the Jewish situation, the facts of Jewish life must be discovered.' He therefore proposed to the Society the publication of a year book which would record, year after year, authoritative statistics of the number and distribution of the Jewish population, the facts of their organizational life, their contributions to the civilization and cul-

ture of the country in which they lived. He was convinced that the year book would thus not only mirror the community life, but would operate as a unifying force and would bring the segments and sections of the community together in an orderly pattern."

In Volume 2 of the Year Book, issued in 1900, Dr. Adler paid special thanks to Henrietta Szold for her help in compiling the work. She continued to receive his high praise in subsequent volumes; and in 1904 she joined with Dr. Adler in editing the Year Book, and their names appear as co-editors. This co-editorship continued to 1905. In 1906 and 1907, Miss Szold alone edited Volumes 8 and 9.

Her conscientious loyalty to details, her strict adherence to factual truth, her utter devotion to duty, though onerous and trying, are revealed in her work on the Year Book. It was a tedious and grueling task. Time and again, in her letters, she described the wearisomeness of reading proof, of verifying statistics, of putting the Year Book into shape. When her friends complained about her infrequent letters to them, she wrote: "Year Book—by this time those two words ought to suffice to make my friends understand a state of mind, body, and temper not in the least conducive to letter-writing." Even when she found life good, she declared: "I'd love it more if it weren't so packed with Year Book—and its wearisome work." Yet she faithfully persisted in her work.

4.

The year 1909 was a milestone in the life of Henrietta Szold. During the previous years, her interest in and work for Palestine had grown, and her understanding of and commitment to Zionism as a Jewish philosophy had steadily deepened. Marvin Lowenthal, in his "Henrietta Szold, Life and Letters," considers her efforts as teacher and writer as merely dead-ends, but her interest in Zionism as a thoroughfare leading to the true and great goal of her life. "By accident," he writes, "she took a journey—she thought of it as a vacation—to a world where all the paths of her life joined into one road, a steep, rocky, and tortuous road, but this time a road without end."

Henrietta Szold and her mother were about to embark on a European tour.

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SLUM CLEARANCE

By JOAN KINNER

LUCY wanted to cry whenever Mama talked about moving to a better neighborhood. Lucy loved Vogel Street, in Williamsburg. There were crowds of children, and they were always playing games, and the school was wonderful, and Lucy would die if they moved away and she couldn't see Bessie anymore.

If a big fight started and the other side called her "Cock-eyed Mamie" for wearing glasses, Lucy would get mad on all of them and play only with Bessie.

They would sit in the back of Bessie's candy store and sew dresses for their penny dolls, and make up names to call the other side. The minute they made up a good one they left their sewing, ran to the front and called it out.

"Op-op-pah is froney."

Then they ran back to the kitchen.

Only Lucy and Bessie knew that those words meant:

"All of you are crazy."

They would run back and forth, shouting "Op-op-pah is froney," until Bessie's father became annoyed and sent them outside.

"This is a business, children, not a playground."

Lucy wished her family had a candy store, too. Papa wanted one all right, but Mama didn't, and they were always fighting about it. Mama wanted to pay more rent and buy new furniture.

"With a business," she said, "we would be buried in Vogel Street forever. For Flatbush I'm not asking, for steam heat I'm not asking: I was born and I will die in coal dust and ashes. But is it too much to ask for a bathtub? and hot water? and maybe a clean street where you don't see pushcarts and smell garbage the whole day long?"

"Sure," said Papa, "clean is all right, but working people should not pay high rent? How many years yet can I remain by the machine? Before the strength leaves my body altogether we ought to borrow a few hundred dollars, open a business, and work our way up."

"Peasant!" screamed Mama. "With dark dirty walls and roaches he is satisfied. With plumbing troubles, too, that only the landlord and my worst enemies should know in their own homes! And space? What about space? You go to lectures, you read articles in the paper, you ought to know that the children need separate beds, the boy nearly ten,

and I too—eh, I'm sick to the ears of it. Let me see *you* stay home from the lecture some Friday night and *you* try to bathe the children in the washtub. See how you like to heat kettle after kettle of water while the draft creeps in under the door. That moves him a lot—to the soles of his shoes. And *that* calls himself a father."

"Never will she let a man finish reading. Seven times already I have started this article. If you're such a good mother, why don't you give the tongue a rest and the children a little chance to do their homework?"

"Shut your own mouth if you know what is good for you. Talks like an expressman and wants to go into business, where you have to be extra special polite to customers. Hm, a business! Maybe he thinks I could stand a whole day of him. This is yet my salvation, that I have a few hours of peace when he is at work."

They were always having arguments, and in the middle of a fight Lucy or Joe would often get licked, for not even doing a thing. Then Mama would say, "Tomorrow I go look for rooms. How do you expect children to grow up decent in filth? Children are like flowers. They need the right soil and care."

Usually Mama would be too tired the next day to go looking for rooms, and Lucy was glad.

In summer they had the most fun on Vogel Street. They played *Fifty Scatter* and *Statues* and *Crazy Servant*.

Lucy loved to be the servant. She made such ugly faces and walked so crooked that the children would bend over double from laughing.

She wasn't allowed to play *Cops and Robbers*, though. Mama said it was a boys' game; so all the other mothers sitting on the stoop said the same thing; so the girls did folk dancing instead.

The mothers and fathers clapped their hands and said, "Very nice. Do they teach you that in school? Long live the Board of Education."

One evening, after a Roumanian

dance, Bessie's uncle from Connecticut treated the girls to five-cent ice-cream sandwiches.

The boys were good and jealous, but it served them right because just that morning they had stepped on every single blade of grass the girls had planted between the paving stones. After all the trouble they'd had, getting the horse seeds when the Dairyland stableman wasn't looking, and watering the cracks every day! Boys were mean things all right.

Lucy wouldn't play with them even if she were allowed to. She would much rather play with Bessie, and Bessie's little sister.

"Ruth," Lucy warned her, after they had secrets with her, "if you ever tell on us you'll get cock-eyed. That's why I have to wear glasses. I once told on somebody."

In the winter-time when they couldn't play outdoors, Bessie brought up crayons and drawing paper from the store, and a whole bunch of children would sit around the table and make pictures. The last time they did this, Joe made an insulting one; so they made him get out of the game.

"Who cares?" he said, sitting down near the stove with his geography book. "I don't wanna be a sissy anyway."

"You used to be a nice boy before you started to play with those older boys," Lucy scolded.

"Huh. Look who's talking."

Mama wanted to know what was the matter, and they said very quickly, "Nothing."

She watched them draw and shook her head.

"No, children, it's not good to work with those bright colors by such a bad light. A life this is, young eyes already spoiling. Here, Bessie, take your crayons and your paper downstairs," and she shoved all the drawing materials into a pile in the center of the table.

After the children had filed out, Lucy

started to cry and Joe, slicing his left finger with his right, cried, "Cry-baby, cry-baby," and chanted a vulgar ditty.

Papa threw down his paper and pounced on him.

"So you'll bring street-talk into this house, will you?" and one slap after another fell across Joe's face till Mama ran around the table to save him.

"Let it be enough, Wild One," she shouted, hugging Joe and drying his tears. "Is it the child's fault that he lives on Vogel Street? First let us move, and then the children can grow up a little refined and talk nicely."

"Bring them up yourself," said Papa. "First you complain I don't help; then when I want to give him a lesson, you interfere. So, see if you can teach him the way to talk."

He slammed the newspaper down on the sewing-machine and put on his hat and coat.

"There's man, selfish man, for you," Mama said. "Leaves me with two howling children while he goes out for a walk."

"Never mind! I could fix them! This clamor would cease. But you say no? Is no."

"With those long, wild arms he wants to raise children to be fine and good."

"Don't think this ends it," she called after him. "Tomorrow I go look for rooms. I am the housewife and the mother and I am tied down to this filth and ugliness. You can always sneak out. All right, children," she turned to them, "now stop your crying. Tomorrow I will find rooms from a landlord who will not be too stingy to give us the right electric fixtures, and then you can draw with crayons the whole night long." She hugged Lucy and Joe and made another speech about flower gardens and the right soil.

In a few weeks she did find a new place.

Lucy couldn't bear to hear about it. Mama kept telling Bessie's mother about the light rooms, and not having four flights of stairs to climb any more, and all for only five dollars more rent.

"Take my advice," said Mama, "and get out of this pest-hole before the city throws you out."

Bessie's mother laughed.

"Why should we?" she said. "We have our business here. And the city won't be

in such a hurry to tear these buildings down. For many years the politicians have talked about it. And see? We are still here."

"Not to strive is not to live," said Mama. "What could be better than a white enamel tub that a grown person can lie in?"

The day they moved Lucy refused to bring down any of the bundles.

When the last load was put on the truck she began to cry.

"Mama, I don't want to go away, I don't want to leave."

"Foolish child," said Mama and tried to tell her how wonderful the new neighborhood would be, and their new flat, and the new school. But Lucy wailed even louder.

"All right, you're still crying? Then have something to cry about." And Lucy got a spanking.

When they tried to lift her into the truck, she dodged into the candy store and shrieked.

Now Bessie began to cry.

"I want to move, too," she sobbed. She got a licking from her mother, and so both of them were crying.

"Come, say good-bye to Bessie and Ruth," urged Mama, but Lucy was too full of choking. She pressed her face against a bundle of laundry in the truck.

As soon as the wheels began to turn, a crowd of children started to sing, "Cry-baby, cry-baby." Joe threw a screwdriver at them, and he got his licking, too.

"This," shouted Mama, above all the crying and noise of the truck, "this should be the happiest day in our lives."

The new street was awful. The children were so dumb in school that Lucy and Joe got "A" all the time. In One-Forty-One it had been hard to get "B Plus." And these kids had the nerve to be stuck-up!

"Greenpoint, Greenpoint," they were always shouting after Lucy and Joe. They just didn't listen when you explained that Vogel Street was in Williamsburg, not Greenpoint. They would shout just the same, "Greenpoint, Greenpoint."

They were such dumb-bells that they didn't even know any games.

"Wanna play *Statues*?" Lucy asked them once.

They hunched up one shoulder after the other and went in to get their toys. One girl had a big sleeping-doll with blue eyes, and a big carriage with a crocheted carriage-cover, just like for a real baby.

"Have you got a doll?" she asked with a show-off smile.

"Of course I have," said Lucy.

"Well, let's see it then," said another girl. "Bet she hasn't got one. Huh, I dare you bring it out."

"I have so," said Lucy indignantly. "She has a lot of clothes, too. My mother gives me pieces of goods left over. And when I am nine this winter I will get furniture for her too."

"Well, let's see your doll," they said, clustering around the big carriage.

Lucy left and came back with a small cardboard box Bessie's father had given her. It was full of tiny dresses and hats. The girls crowded around and one of them said, "The clothes are cute, but where is the doll?"

And then, from the bottom of the pile, Lucy drew out a penny doll the size of a stick of chalk.

"Stop laughing," she yelled at them. "Stop laughing this minute."

They kept right on laughing and pointing.

"Huh, she calls that a doll," they jeered. "Hah, hah, see what she calls a doll!"

Lucy dashed the doll to the pavement, picked up the pieces, threw them down hard, and finally crushed them into powder with her foot.

"There," she said. "Satisfied?" And she ran into the hall sobbing.

The boys in the neighborhood were selfish things too. They wouldn't loan Joe their bicycles even after he helped them with their geography homework.

"Well, let me ride only to that lamp-post and back," Joe suggested.

"Aw, go on back to Greenpoint," they said.

Lucy hated every single person in that whole neighborhood. She wanted to sit in the kitchen after school and memorize the poems in her reader and speller, but Mama was always kicking her out.

"Children are like flowers," she said. "They need fresh air."

[Continued on page 22]

NEWS OF THE MONTH

LEADERS of American Jewry joined the nation in mourning the sudden death of President Roosevelt, whose friendship for the Jewish people was displayed in words and in deeds on many occasions, particularly in the last decade, the darkest in Jewish history.

The American Jewish Conference issued a statement, reading, in part: "It is with great grief that we learn of the death of our beloved President. This grief befalls the world on the eve of victory over the forces of tyranny. A victory achieved because our late President gave the liberty-loving people of the world supreme leadership in mankind's struggle for life and liberty for all men. . . . As Americans and as Jews we join with our fellow-men everywhere in mourning the death of a man who symbolized the passionate desire to build a world founded on justice for all men."

Dr. Israel Goldstein, President of the Zionist Organization of America, stated: "We are stunned by the tragic news. America has lost its famous leader. The United Nations have lost their architect-in-chief. The Jewish people have lost an understanding friend. Zionism has lost a self-avowed supporter of its program. . . ."

Other public statements expressing grief at this great loss were made by Dr. Stephen S. Wise, as President of the American Jewish Congress; Judge Joseph M. Proskauer, as President of the American Jewish Committee; Henry Monsky, as President of the B'nai B'rith, as well as many other Jewish leaders.

The Synagogue Council of America, representing the Orthodox, Conservative and Reform Jewish congregations and rabbis throughout the country, proclaimed the week of April 15th a week of mourning to honor the memory of the late President, and called on all rabbis and congregations to offer memorial prayers on the day of the funeral and during the week of mourning.

The Synagogue Council also requested that a five-minute period of silence be observed during this week beginning at 3:00 P.M. in all Jewish establishments and that all social events scheduled for this week be cancelled.

In London, Dr. Chaim Weizmann, the members of the Jewish Agency office there, and leaders of the Board of Deputies of British Jews, sent messages to Mrs. Roosevelt and to U. S. Ambassador John G. Winant.

Dr. Weizmann cabled Mrs. Roosevelt, "The world has lost an inspired leader and fighter for freedom and peace, America a great president and noble son, and the Jewish people a true friend and their most powerful champion. For myself, may I express to you my feelings of personal grief and tender and most profound sympathy."

In a telegram to Ambassador Winant, Prof. Selig Brodetsky, President of the Board of Deputies, asked him to convey to the American people its grief, adding: "By the Jewish people he will always be remembered for his outspoken denunciation of racial and religious hatred, his untiring championship of the persecuted sufferers of Nazi and fascist tyranny and

for his profound, practical sympathy with the aspirations and hopes of the Jewish people centered around a national home in Palestine."

☆

AMERICA is faced with a virulent revival of the old spirit of Ku-Klux Klanism, Elmo Roper, public opinion expert, warned in an address at a special all-day meeting of the National Conference of Christians and Jews at the Waldorf-Astoria, attended by one thousand representatives from forty-nine cities.

While the Negro will probably be the first victim of this attack, anti-Semitism has spread over the country, especially in urban centers, and anti-Catholicism is prevalent in the Middle West and South, Mr. Roper said. He emphasized that if persecution begins with a single group, it is only a question of time before it spreads to others, and he insisted that "we might get farther if we pointed out that a blow against any minority is a blow against democracy and against America."

This same point was made by speakers throughout the day, and Dr. Everett R. Clinchy, president of the Conference, who pointed out that attacks which may start after the war against Jews, "will inevitably turn against Catholics and against sections of Protestants."

Roger W. Straus, a co-chairman of the conference, and Basil O'Connor, a member of its budget committee, urged greater support of the tolerance program of the National Conference of Christians

President Truman Has Championed Tolerance and Denounced Slurs Against Jews

PRESIDENT Harry S. Truman has on a number of occasions shown his sympathy with the work of Jewish organizations, and has championed the Jews. In October, 1943, he voluntarily appeared at the St. Louis B'nai B'rith centennial meeting and denounced slurs which had been made on the Jewish part in the war effort. During his term as Grand Master of the Masons in Missouri Mr. Truman appointed a rabbi as lodge chaplain.

In the first speech after his inauguration as Vice-President, made in Chicago on March 17, 1945, the President made

a strong plea for religious tolerance. He said: "Bigotry and intolerance are the munitions of our enemies. Evil doctrines of discrimination frequently imported from gangster nations plague certain areas in America. Racial and religious intolerance is being preached here by agents of our enemies as well as by innocent victims of their propaganda."

Mr. Truman warned against the enemy doctrine of divide and rule, and said that the after-effects of the poison of intolerance would long circulate in the nation's bloodstream unless it were resolutely opposed.

and Jews. Mr. O'Connor urged that the annual budget of the organization be increased from \$1,000,000 to \$2,000,000, and this was voted.

★

DEPLORING anti-Semitism as a "particularly vicious form of intolerance," Edward N. Scheiberling, national commander of the American Legion, declared at a dinner in New York sponsored by the American Jewish Committee and the Anti-Defamation League of B'nai B'rith, that it is a national duty to stamp it out completely in the United States.

Commander Scheiberling pledged the full support of the American Legion in efforts to crush intolerance, "blend the races and build the America our forefathers conceived."

★

IN response to the invitation extended by the State Department, the American Jewish Conference announced that a panel of nine will represent it at San Francisco.

The Conference designated Henry Monsky, a member of its three-man Interim Committee, and President of the B'nai B'rith, as its consultant, at the same time informing Secretary of State

Stettinius that any of the other eight members of the panel would be in a position to act in place of Mr. Monsky.

The members of the panel, in addition to Mr. Monsky, are: Louis Lipsky and Dr. Israel Goldstein, both of whom are members of the Conference's Interim Committee; Rabbi Maurice Eisendrath, Prof. Hayim Fineman, Hayim Greenberg, Rabbi Joseph Lookstein, Judge Morris Rothenberg and Herman Shulman.

The Conference announced that its delegation will co-operate fully with the Board of Deputies of British Jews and the World Jewish Congress through the joint committee on post-war problems recently established by the three organizations.

Judge Joseph M. Proskauer, president of the American Jewish Committee, will be that organization's consultant to the United States delegation at the San Francisco Conference. With Judge Proskauer will be Jacob Blaustein, chairman of the American Jewish Committee's executive committee, and George Z. Medalie, head of its overseas committee. These three will constitute the AJC delegation at San Francisco. They will be accompanied by a group of experts from the organization's staff.

★

THREE thousand Jews, including 1,100 children, have been found in the already liberated sections of Holland, Max Gottschalk, special European representative of the American Jewish Committee, said after returning from a visit to Eindhoven, where he conferred with the Jewish co-ordinating commission for liberated Dutch territory.

All Jews are being given relief by the Dutch Government, he said, and the Joint Distribution Committee is providing additional assistance for specific Jewish purposes.

★

PALESTINE's blue and white national flag was formally raised over Jewish Brigade Headquarters in Italy in a simple, quiet ceremony.

The proceedings were so moving that many of the soldiers participating had tears streaking their dust-caked faces. They watched the Star of David, which the Nazis had forced them to wear as a badge of shame, unfurled as a symbol of fighting honor. The ceremony took

Vengeance, and Death

PF. Curtis Field, who was brought to Cleveland by the National Refugee Service some ten years ago from the city of Fuerth, Germany, was killed in his home-town on February 28, while battling German troops, it was revealed in Cleveland. The Jewish Children's Bureau, which took over the care of young Field after he was brought by the N.R.S., announced that it was informed of his death in Fuerth.

place in a grassy meadow, near a shell-packed baronial mansion, to the constant accompaniment of crashing distant cannon.

The flag was presented to the Brigade by the Jewish Agency for Palestine. Moshe Shertok, head of the political department of the Jewish Agency, brought the flag from Palestine and presented it to Brigadier Ernest Benjamin, Brigade commander, while the troops, in a hollow square, stood stiffly at attention. It was unfurled by the Brigade's oldest enlisted man, Sucher Spiegel, whose entire family, except for one uncle living in New Jersey, was massacred by the Nazis.

Some of the soldiers of the Jewish Brigade will probably serve in the Allied army of occupation in Germany, Mr. Shertok later said. Meanwhile, military authorities released the first casualty list of the Jewish Brigade. It disclosed that five men were killed in action, three died of wounds and 52 were wounded.

★

HUNDREDS of Jews in Manila, both refugees and long-time residents in the Philippines, are destitute as a result of Japanese looting of their homes and businesses and the wide-scale destruction committed by the enemy during the last days they held the city.

★

LONDON newspapers report from Hanover, Germany, that when American advance units entered the city, they found 190 Jewish survivors in shacks, some of them so ill and starved that they may not live.

The survivors, all that remained of many Jews deported from Poland for slave labor in Hanover, are now being treated by American doctors. They are all lice-ridden, clothed in dirty rags, and hardly look like human beings.

Jewish Life in Vilna Revived

THE number of Jews in Vilna has increased to 4,000, compared with the few dozens that were there eight months ago when the city was liberated by the Red Army, it was reported in Moscow by Perez Markish, Jewish writer who has just returned from a trip to Lithuania and Poland.

Addressing a meeting at the Writers Club in Moscow, Markish stated that the majority of the Jews who now live in Vilna were partisans. Others have been repatriated from the Soviet interior. It is expected that the number of repatriated Vilna Jews will increase soon, he reported.

Jewish cultural life in Vilna is gradually being revived, the Jewish writer said. An elementary school for Jewish children is now functioning and a Jewish museum has been opened. The Lithuanian Soviet Government intends to establish a Jewish high school, he said.

BROOKLYN JEWISH CENTER ACTIVITIES

Center Conducts Memorial Services for President Roosevelt

THE Synagogue of the Brooklyn Jewish Center was filled to overflowing on Saturday morning, April 14th, at the Memorial Services held for President Franklin D. Roosevelt. Those who could not find places in the synagogue listened to the service in the auditorium and Social Rooms through the public address system. The services were very impressive and brought tears to many of the congregants. Rabbi Levinthal read a special Memorial Prayer, printed elsewhere in this issue, which was followed by the reciting of the ancient Kaddish by the rabbi and the congregation. The sermon dealt with the life and achievements of President Roosevelt and the void left by his death at a moment when his services were so vital to America and to the world.

Similar services were held in the Prayer Room under the auspices of the Junior Congregation. Rabbi Lewittes delivered an address on the late President and his place in world history.

Center Academy Service

The children of the Center Academy were deeply saddened by the death of their President—the only President they had ever known. They felt the loss in an intimate, real sense.

At an assembly called especially for the six-, seven-, and eight-year-olds, at 10:00 o'clock on Friday, April 13th, Mrs. Soskin helped the children, young as they are, to realize the special qualities of Mr. Roosevelt, and the esteem and affection in which he was held by all the peoples of the world, educated and uneducated, rich and poor, colored and white. She pointed out, too, the need for supporting the new President, Harry S. Truman, and encouraging him to keep on with all of President Roosevelt's plans for a better, friendlier and happier world. She told the children that everything they themselves have been doing to help in the war effort was important and must go

on—from buying war stamps to making clothing collections.

At 11:00 o'clock, on the same day, the Eighth Grade conducted Upper School Memorial Services in the synagogue. Kaddish and El Mole Raehamim were recited by individual children, and Psalm 26 was read in Hebrew and in English. Several of the boys and girls read papers extolling Franklin Delano Roosevelt as a leader with vision, a great historical figure, a humanitarian and a true friend of minority groups and oppressed peoples.

"The Star Spangled Banner," "Home on the Range," "Hodu L'Adonai," "The United Nations Song" and "Hatikvah" were sung by the whole school.

Hebrew School and Sunday School Service

The children of our Hebrew School and Sunday School paid a glowing tribute to the memory of our deceased leader at an assembly held in the Auditorium on Sunday morning, April 15th. Their program was as follows:

23rd Psalm	Rabbi Lewittes
Rabbi Silver's Tribute	Mr. Gabel
"Home on the Range"	School
"Four Freedoms"	Miss Honig
Hymn	School
"Captain, My Captain"	Toby Stromfeld
Address	Rabbi Lewittes
Dr. Levinthal's Prayer	
	Read by Mr. Rubin

Service of the Inta-League Club

Members of the Inta-League joined together in a most impressive service in memory of President Roosevelt on Saturday evening, April 14th.

The service was prepared by the club members and included the following: the color guard, composed of a member of the Armed Forces, Daniel Pressner, and Enid Nemerov; reading of several memo-

rial prayers by Alan Maslow, Sara Levin, David Levin, Enid Nemerov; reading of famous Rooseveltian quotations by Edward Katlowitz, Morton Lowenfeld, Daniel Berman, and Rita Safier; reading of Walt Whitman's "Captain, My Captain" by Toby Stromfeld.

Mr. Maurice Bernhardt was guest speaker. His topic centered about Mrs. Roosevelt's statement upon notification of the President's death, "I feel more sorry for the people of the United States and the world than for us." Irvin Rubin opened the service with a few introductory remarks about the significance of the President's death.

Inasmuch as the month of April was set aside for the raising of funds for the United Palestine Appeal, Arthur Safier asked that funds collected on this night be donated in memory of President Roosevelt.

A prayer composed by Rabbi Levinthal was read by Irvin Rubin, followed by the saying of the Kaddish. The service was closed with the reading of an original prayer composed by Martin Katlowitz and read by Charles Podell. Martin Katlowitz was narrator for the occasion.

Acknowledgment of Gifts

WE acknowledge with thanks, receipt of Prayer Books and Taleisim from the following:

Mr. and Mrs. Samuel Schulman in honor of the Bar Mitzvah of their son, Herbert, on February 17th.

Mr. and Mrs. Harry Zeitz in honor of the Bar Mitzvah of their son, H. Willard, on March 17th.

To Parents of Servicemen

THE Center is in constant touch with our servicemen through its publications and other communications. Please notify us of any changes of address.

School News

THE Sunday School and Hebrew School students worked hard collecting funds for two worthy causes—for the

Histadrut Ivrit and for the Gewerkschaften campaign for the Chalutzim of Palestine. A sum of over \$400 was turned over to the two funds. This is the largest amount ever collected by our schools for these two causes.

Lag B'Omer outings are being arranged for both schools. The students of the Sunday School will have their outing on Sunday, April 29th. Students will report to their classrooms at 10:00 and, from the school, will then proceed to Prospect Park. In case of rain, there will be regular classes.

The Hebrew School Lag B'Omer outing will take place on Sunday, May 6th. Early session students will report to their regular classrooms at 10:00; late session students will report, also at 10:00 A.M., to the Beth Ha-Midrash.

The Parent-Teachers Association held a meeting on Thursday, April 19th. Mr. Leo Shpall, a member of our Hebrew School faculty, who has done original research work in American-Jewish history, spoke on "The Jew in America." Rabbi Mordecai Lewittes, principal of the Hebrew School, also spoke. The parents were entertained by several musical numbers under the direction of Mr. Julius Grossman. Mr. K. Karl Klein, president of the P. T. A., presided.

Dates for the graduation exercises have already been set. The Sunday School graduation will take place on Sunday, June 10th, at 10:30 A.M. Seventeen members of the graduating class will receive diplomas on that day.

The Hebrew school graduation will take place on Sunday, June 17th, at 10:30 A.M. These exercises have been arranged to honor the first graduation class from the Brooklyn Jewish Center branch of the Hebrew High School. Also six students of the graduation class of the regular Hebrew School will receive diplomas. All members of the Center are cordially invited to attend.

The Center Committee on Youth Activities, under the chairmanship of Mr. Jesse Fine, met on Monday, April 9th. Rabbi Mordecai H. Lewittes, director of youth activities, delivered a report on the organization of our clubs.

Club Notes

THE reorganized Junior League, under the direction of Mr. Irvin Rubin and Mr. Arthur Safier, has had highly suc-

V-E DAY THANKSGIVING SERVICES

As the "Review" goes to press victory in Europe seems so close that we feel we are justified in publishing this notice:

On the day on which the cessation of hostilities in Europe will be officially announced, services of thanksgiving will be held at the Synagogue at 8:00 P.M. Should the announcement be made after 6:00 P.M., services will be conducted the following day at 8:00 in the evening. All men in uniform in a position to do so, are cordially requested to join us on that occasion.

Immediately upon announcement of V-E Day the Synagogue will be open for individual prayer and meditation.

cessful meetings. Center members of college age are cordially invited to attend. Meetings are held every Thursday night at 8:30 P.M.

The Inta-League is engaged in a campaign for the United Jewish Appeal. Fund-raising efforts will be climaxed by a bazaar to be held in our auditorium on Saturday, April 28th, at 9:00 P.M. The club pledged \$100 to the United Jewish Appeal. Members are hopeful that they will raise even more than the amount pledged.

Athletic events in connection with Lag B'Omer have been arranged for the clubs. The Shomrim, Tzofim and Maccabees will have an athletic meet under the direction of Mr. Feldman on Saturday, May 5th. A similar event is also planned for the Vivalets and Candlelites, girls' clubs, for the near future.

The Rachel Judeans, consisting of girls aged 9 to 11, wants more members. The club meets on Sunday at 2:00 P.M., under the direction of Miss Muriel Goldberg.

Young Folks League

THE next regular meeting of the Young Folks League will be held on Tuesday evening, May 8th. A social hour will follow the meeting and refreshments will be served.

Center Library

OUR Librarian, Dr. Elias N. Rabinowitz, has returned to duty. Until further notice the library will be open on Mondays and Wednesdays from 2:00 to 6:00 P.M.; Tuesdays and Thursdays from 2:00 to 9:00 P.M.; Fridays from 1:00 to 4:00 P.M., and Sundays from 10:00 A.M. to 1:00 P.M.

Bar Mitzvah

A HEARTY Mazel Tov is extended to Dr. and Mrs. Isaac Skir of 985 Park Place on the Bar Mitzvah of their son, Joshua, which will be celebrated at the Center this Sabbath morning, April 28th.

Jewish Day for the Blind

THE annual Jewish Day for the Blind will be held at the St. George Hotel on Wednesday, May 2nd. The Sisterhood will serve luncheon and tea. Center members are urged to attend. Merchandise may be purchased in advance. If interested, please see Mrs. Ida Fried, Mrs. Samuel Stark or Mrs. Stephen Rey, co-chairmen.

Women's Division United Jewish Appeal

THE Women's Division of the United Jewish Appeal is sponsoring a Tea on Thursday, May 3rd at 2:00 P.M., at Delmonico's. The Sisterhood as well as the Center Academy and the Hadassah are cooperating in arranging the Tea. All members making a contribution of \$10 or more may make reservations for the Tea by communicating with Mrs. Ida Fried, chairman at PR 4-2251.

Sabbath Services

KINDLING of candles at 7:36 P.M.

Friday evening services at 6:00 and 7:30.

Sabbath services, Parsha "Emor," will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mr. Edelheit will continue his interesting lectures in Yiddish this Saturday at 5:00 P.M. sharp. All are welcome.

Mincha services at 6:00.

Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 7:30.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BACKINOFF, NATHAN

Res. 757 Empire Blvd.
Bus. Radio, 1521 Bedford Ave.
Married
Proposed by Isador Lowenfeld

BARAS, ABNER A.

Res. 901 Washington Ave.
Bus. Dental Lab., 220 W. 42nd St.
Single
Proposed by Abe Mann

FEUERSTEIN, EMANUEL

Res. 161 Utica Ave.
Bus. Navy Yard, Ship Construction
Single
Proposed by Bertram Wax

HALPER, NORMAN H.

Res. 1598 Carroll St.
Bus. Accountant, 1440 Broadway
Single
Proposed by Aaron Halper

KAHN, MICHAEL

Res. 1548 President St.
Bus. O.P.A., 26 Court St.
Single
Proposed by Jack Axelrad

KALIKOW, SIDNEY

Res. 1415—55th St.
Bus. Real Estate, 16 Court St.
Single
*Proposed by Sam Seelenfreund,
Fred Kronish*

LANDSMAN, NATHAN

Res. 802 Eastern Pkwy.
Bus. Retired
Widower
Proposed by Meyer Rogoff

LEVINE, SIDNEY

Res. 1415—55th St.
Bus. Real Estate, 315 E. 196th St.
Married
*Proposed by Sam Seelenfreund,
Sam Inkeles*

LIFTON, GEORGE

Res. 2 Stoddard Pl.
Bus. Furniture, 435 E. 56th St.
Married
*Proposed by Wm. Goldman,
Harry Rubin*

LIPPMAN, JACOB

Res. 1136A Sterling Pl.
Bus. Lawyer, 551 Fifth Ave.
Married

LISKIN, ELLIOT

Res. 830 Broad Ave.
Bus. Corrugated Cases, Ridgefield,
N. J.
Single

LISS, ABE

Res. 1408 Carroll St.
Bus. Hand Bags, 113 W. 31st St.
Married

LONDON, AARON

Res. 999 Lenox Rd.
Bus. Distillers, Elizabeth, N. J.
Married
*Proposed by Solomon W. Pitchenik,
Albert Joley*

MANN, JAY F.

Res. 1544 President St.
Bus. Salesman, 96 Warren St.
Single
Proposed by Jack Axelrad

MARKOFF, DR. SAMUEL

Res. 1481 President St.
Bus. Physician, same
Married
Proposed by Harry A. Harrison

MILLER, DR. SAUL M.

Res. 1233 Eastern Pkwy.
Bus. Physician, same
Single
Proposed by Dr. Harry Berman

MINTZ, SAMUEL

Res. 919 Park Pl.
Bus. Publishing, 381 Fourth Ave.
Married
Proposed by Rubin Tucker

MITTMAN, PHILIP

Res. 299 Montgomery St.
Bus. Meat, 253 Rogers Ave.
Married
Proposed by B. Gabel

REED, MORTON L.

Res. 918 Lincoln Pl.
Bus. Lawyer, 17 E. 42nd St.
Married
Proposed by Sidney Levey

ROTHENBERG, LOUIS I.

Res. 37 E. 92nd St.
Bus. Lawyer, 26 Court St.
Married
Proposed by Max H. Levine

SALTZMAN, BENJAMIN

Res. 240 Crown St.
Bus. Engineer, Bldg. Dept.
Married
*Proposed by Arnold W. Lederer,
Joseph Levy, Jr.*

SCHNEEBAUM, SAMUEL

Res. 1144 President St.
Bus. Rolling Mills
Married

SIGAL, SAUL

Res. 191 Hastings St.
Bus. Ventilators, 1675—63rd St.
Married
Proposed by Joseph L. Greenberg

SILVERMAN, A.

Res. 551 Montgomery St.
Bus. Butcher, 33 Delmonico Pl.
Married
Proposed by Dr. Israel H. Levinthal

STARMAN, JACOB

Res. 96 Sterling St.
Married
Proposed by Samuel Lemberg

STONE, BENJAMIN

Res. 175 Eastern Pkwy.
Bus. Mfg., Corona, L. I.
Married
Proposed by Mrs. Lester Lyons

WEIDMAN, MORRIS

Res. 605 Midwood St.
Bus. Textiles, 171 Madison Ave.
Married
Proposed by Albert Wiedman

WOLFSON, SAUL

Res. 173 E. 51st St.
Bus. Automotive, 1131 Bedford Ave.
Single
Proposed by Harold Blackman

The following has applied for reinstatement:

FRIEDMAN, DR. HARRY H.

Res. 1394 Union St.
Bus. Dentist, Same
Married
Proposed by Joseph Goldberg

MAURICE BERNHARDT,

Chairman, Membership Committee

"Pass on the Review"

Send the "Review" to a man in service you know. He will enjoy reading it and appreciate your thoughtfulness.

Louis Lipsky Guest Speaker at Zionist Mass Meeting

A LAG B'OMER Celebration will be held at the Center on Tuesday evening, May 1st at 8:30 o'clock. The speaker of the evening will be Mr. Louis Lipsky, internationally known Zionist leader, writer and orator. He will discuss "The Forthcoming San Francisco Conference and the Jews." A musical program will be given. The meeting is arranged under the auspices of the Eastern Parkway Zionist District, with the cooperation of the Eastern Parkway Group of Hadassah. All are welcome.

Consecration Services To Be Held on Shevuoth

ONE of the largest classes to be consecrated will present their program at the services in our Synagogue on the 1st day of Shevuoth, Friday morning, May 18th. Twenty-two girls will take part in the program, which will be centered on the general theme of "The Spirit of Israel." The following girls compose the Consecration Class: Greta Cohen, Lucille Cohen, Ellen Cutler, Lila Ehrlich, Betty Ellenport, Harriet Farber, Rhoda Flau-menhaft, Bernice Green, Leah Green, Dorothy Greenblatt, Elaine Hurwitz, Evelyn Kabram, Carol Kahn, Anita Kas-netz, Sylvia T. Klaristenfeld, Sara Levin, Barbara Molinsky, Phoebe Schwartz, Dorothy Sholin, Nancy Spiegel, Rita Vogel and Gladys Wexler.

The class this year is in charge of Mrs. Gladys Levine Rosen. The special feature of this year's program will be the musical interpretation of the various themes describing the spirit of Israel. The musical preparation is in the hands of our musical director, Mr. Julius Grossman.

Institute of Jewish Studies Closed Successful Season

THE Institute of Jewish Studies for Adults closed a most successful season of activities with a rally of all students held on Thursday evening, April 26th. An interesting program was given and all the students enjoyed a delightful evening.

Congratulations

HEARTIEST congratulations and best wishes are extended to the following:

Mr. and Mrs. Abraham Albert of 560 Lefferts Avenue on the birth of a son

7 WAR BOND DRIVE THE VICTORY BOND!

BUY YOUR BONDS AT THE CENTER

A Bond Committee will serve you each week, Monday to Thursday,
from 11 A.M. to 3 P.M. and from 8 to 10 P.M.

on April 18th. Congratulations are also extended to the grandparents, Mr. and Mrs. Louis Albert.

Mr. and Mrs. Benjamin Schwartz of

290 Empire Boulevard on the occasion of the engagement of their daughter, Phyllis Schwartz, (WR) USCG to Lt. M. Murray Zingman, USA on April 1st.

LETTERS OF SERVICEMEN

[Continued from page 8]

everywhere.

My sincerest best wishes to you and the Center membership for a Happy Passover.

From Gilbert Greene

(Son of Mr. and Mrs. Harry Greene)

ABOUT this break-through (the Battle of the Belgian Bulge). It presents two factors in our favor. First and probably foremost, it brings the Krauts in the open and brings out most of their reserves in men and machines. This is a tactician's dream. It would be far more costly to us to have to search them out behind prepared fortifications. Secondly, it brings to a halt the too optimistic attitude in the States which was detrimental to the general effort. The Boche are still far from beaten. Now that they are backed up into their own country, the fighting has become more tenacious. This general feeling that the war is just about over has not only created certain shortages in vital material, but has created a feeling with the boys that the people back home are oblivious of the fact that we are still in the thick of it. This feeling existed to quite a degree, but I am glad to say that, at the present time, it has changed. It is generally contended now, that the people at home back us 100% again. I shall cite an example of this: After our mad, victorious dash through France, the Germans were so completely disorganized and routed that we could have continued probably to Berlin. However, we ran out of gas at Verdun. This caused a delay of almost

a week. This was just enough time for German reorganization and time to man prepared fortifications. So you see how a let-up on necessary items means all in this war.

From Ira Lipshutz

(Son of Mr. and Mrs. Philip L. Lipshutz)

IHAVE seen faith in God, faith in mankind, and faith of an individual in himself. I pray that mankind shall sustain and bulwark the faith we have placed in it. So far it has given us cause to think that such faith may be misplaced. Recently some of us were discussing the woes and evils of our civilization. Many reasons were advanced for the distrust, fear and turmoil in the world today. I was worriedly unimpressed by my contribution, or lack of contribution to the conversation, and thereupon resolved to formulate an opinion which I honestly and sincerely believed. After thinking about it ethnically, politically, and always selfishly, I suddenly realized that the solution was to be found in the spiritual good of man and nowhere else. It may have taken me too long to realize what wiser men have known throughout the ages. I give you my conclusions, hoping you may see some merit in them.

"This is inevitable—the end of faith is the end of man. In faith man lives in justice unto himself and in peace with his neighbors. To forsake faith is to forsake God, and God forsaken causes great afflictions. Have faith—believe in it, act on it, live with it."

THE GREAT IN HEART

[Continued from page 7]

and persuaded her husband to go to America, for she saw that there was no future for the Jew in Germany. Once here, she worked unceasingly and saved every penny, until she had brought the entire family to this country.

They were religious people and were much distressed at my father's marriage to an American Jewess who could not speak a word of Hebrew or Yiddish, had never tasted kosher food, and entered a synagogue only in the event of a wedding or a funeral. But Aunt Minna insisted that the new member be welcomed. Her big heart was so full of love that she could always be sympathetic. "She is a beautiful girl," she said indulgently, "and will become a good Jewish wife and mother."

She loved me deeply and admired everything I did. When in later years I grew neglectful and saw her rarely, my uncle-by-marriage was very resentful. "At last you honor our house," he would say sarcastically. But my aunt always

reproved him. "She is a young lady now and has many other interests. You are welcome, *liebchen*, whenever you can come. I am always glad to see you." And when her earthly work was done, the crowds of people from every walk of life who followed her pine coffin to the cemetery astounded us all. We had no idea so many persons knew her and appreciated her as we did. One of the mourners, a woman whom I had never seen before, told me why. "Very few," she said, "realized the full extent of her bounty. Since I am a charity worker I knew her better than most. Quietly and unobtrusively she served the poor, the ill and the unfortunate. She will live in many hearts forever—a really good woman."

And now, many years later, when I am minded to refuse a request for a contribution because I feel it is unwarranted or I am low in funds, I stop a while to ponder. What would she have done? And usually the answer is, "Give."

THE ASSASSINATION THAT HERALDED THE NAZI PLAGUE

[Continued from page 10]

his friend's, the Emperor's, "empty, sabre-rattling speeches," and when the war broke out and the nation screamed in delirious excitement, Rathenau wrung his hands in despair. Finally Rathenau, the millionaire, became daily more and more attached to Socialism, although he was no Marxist, and he deeply regretted the lack of revolutionary zeal among the Social Democratic leaders of the German republic. "Another year if this miserable state," he predicted, "and an energetic leader of the counter-revolution—and the emasculated nation obeys him."

Rathenau possessed exceptional talents, and yet, in some respects, he was a typical German, or more precisely, a Prussian Jew. He was an influential member of Germany's largest Jewish organization, the assimilationist Central-Verein Deutscher Staatsbuerger Juedischen Glaubens, and like the majority of German Jewry, he believed that happiness could be bought through abandoning one's identity. The events showed that he and the majority of Germany's 600,000 Jews were mistaken. In 1933 the memorial

tablet placed on the spot where Rathenau was assassinated was removed. In that same year many members of the Central Verein discarded their intransigent anti-Zionism and begged for certificates to be admitted into Palestine.

The road along which Rathenau wanted to lead us ended in a blind alley. But his good intentions cannot be doubted. And some of his literary works may be reprinted again after the collapse of Nazism as documents showing his sincere desire to transform Germany into a truly democratic state, living in peace with the rest of the world.

GENERAL ROSE

[Continued from page 4]

victories. . . . He skillfully led his division from the Seine River to the Siegfried Line, liberating many French and Belgian villages and towns along the route. In spite of acute supply difficulties, he pushed forward relentlessly, giving the Germans no respite and inflicting heavy losses in men and material upon the enemy."—By Ben Samuel, through J.T.A.

HONOR ROLL

The following is an additional list of Center members, children and grandchildren of Center members, serving with the United States armed forces. The list includes names received up to the time of going to press.

Blumenfeld, Morton, S I/c
Blumenfeld, Sam, Sgt.
Feldman, Ephraim, Pvt.
Goldberg, Louis, Pvt.
Goldsmith, Mortimer
Jentelson, Theodore, S I/c
Parnes, William, Naval Cadet
Silber, Stanley, A/S



The following is a list of promotions in rank:

Bank, Robert, Capt.
Field, Major Leonard
Goldberg, Alvin, Pfc.
Goldstein, Murray, Pfc.
Gray, Morton L., 1st Lt.
Hirsch, Murray, Cpl.
Kirschman, Samuel H., Pfc.
Perlstein, Sk I/c
Rosen, Eli, Capt.
Ruchman, Norman S.,
HA I/c
Teicher, Ira, Major

SLUM CLEARANCE

[Continued from page 14]

"Then why don't you let us walk to the library?" asked Joe.

"You don't a-pity get books enough from school!"

"Yeah," sneered Lucy, "one library book in two weeks. You want me to read the same one four times? I read it three already."

Mama sighed but shook her head firmly.

"I told you a hundred times, children, I have no money for funerals. Even if you stand on your head, I will not let you walk eleven blocks alone, with speeding devils on every street. You must wait till Papa can take you, or I can take you."

"Yeah," said Joe, "that means waiting forever."

"Well, out of the kitchen anyway. What do we now have a dining-room for? You think this is Vogel Street, where the kitchen was the only room with daylight?"

"Aw, I don't like the dining-room," said Lucy.

The new leather furniture was stiff, and when she sat on the floor Mama would come in and tell her not to get her underwear dirty like a little Vogel Street girl.

It used to be such fun in Vogel Street!

On Saturday morning, when they didn't have to get up early, they used to go jumping in Mama's big bed. Now they must be careful: the new bed spring cost money.

They had to be careful about everything. Friday night when they bathed they mustn't splash the kitchen linoleum. That cost money, too. It used to be more fun the old way, when Mama made warm rain from the kettle over their backs.

Papa didn't like the bathtub either, but for a different reason.

"A fancy idea," he said. "They take out the wash-tub to put in a bathtub. So, the woman sends the wash to the laundry, and for this extra expense you pay more rent. In short, everybody profits but the wage-earner."

"Zshlob," said Mama. "A peasant you were and peasant you always will be. This is America, Mister, not Europe. Here a woman does *not* have to break

her back and give up her health to a wash-tub. Miser! If I had not taught him better, he would still be living on bread and herring and begrudge himself half an apple."

"And if you had not taught me better, as you say, by now I would have a whole lot of money saved up and I could go into a business."

"Hah!" said Mama, enlightened. "So it is still revolving in his head to open a candy store!"

She was like a wave in Coney Island before it breaks.

"And why not?" Papa shouted. "Any day I am in danger to lose my job, and with my wife's fancy tastes I might as well dig myself a grave at once."

"Sh!!" said Mama. "In a decent neighborhood one does not yell. Tell me, Little Head, what do you know of business, and who would lend you money?"

"You will see."

Papa walked out, slamming the door.

Lucy wondered if this time they would really get a candy store at last.

She would love to figure how much candy the customer should have if there were three or four kinds and some were four for a cent and some six. She wouldn't be like Bessie's father: he never let you buy more than two kinds. And if they had a candy store Lucy could prove to Mama that jelly beans were not painted with poison. Often Lucy had watched children eat them, and they did *not* worm the teeth or spoil the stomach. All she and Joe ever got was a teenyweenchy square of milk chocolate once in a blue moon.

"Oh Mama," said Lucy quickly, while she dared, "let's *yes* have a candy store. Please! Right next door to Bessie's."

To her surprise Mama didn't get mad; she laughed.

"A good business head," she said. "Like the Papa's."

"Well anyway, Mama—" Lucy stopped. Mama had said she was sick of the question.

"Yes?" Mama asked absently.

"Well, when are we going to visit Vogel Street?"

And like the biggest surprise in the world Mama said, "Tomorrow."

"Tomorrow!" Lucy repeated. "You

mean it, Mama? You're not fooling?"

"Yes, tomorrow," said Mama, "and say nothing about it in advance."

"Oh, a secret!" Lucy said in a swift breath. "And we'll see Bessie!"

"Yes, it is exactly Bessie's parents I wish to speak with. I will warn them that if they loan him even one dollar, even one penny, I will raise such a scandal that all Williamsburg will hear of it"

When they started out next day, Lucy couldn't keep from hopping with excitement.

"Remember. It's a long walk," warned Mama.

"Oh, I won't be tired," said Lucy and she skipped so much along the way that Mama shook her arm several times and told her to behave herself.

As they came near the old neighborhood, Lucy grew quiet. She wondered if Bessie had different friends and would be ashamed to meet her again. But Lucy wanted to see the school anyway—it was the best in the world—and Vogel Street too. She could picture the stores, and which houses had stoops, and every single little thing. She wanted to touch the marble table in Bessie's candy store, and the school gate made of black and twisty iron posts. She would put her finger up Ruth's curls again, and Bessie—she wanted to see Bessie's reader and speller—bet they were a hundred times better than the books Lucy had now.

"Look, Lucy, the school."

Mama picked her up a minute to let her see the flag on the roof.

Lucy's heart jumped up fast and she blinked her eyes.

"I love P. S. One-Forty-One," she said.

Now they were very near Vogel Street. There sat the old pretzel lady near the movies. She nodded eagerly as they approached.

"Yes," she said, shaking her head, forward and back, with every quavering word, "yes, the little girl who did not want to leave the home where she was raised."

She went on talking while Lucy pulled Mama's arm down and up to get her away. They were so near their old block now.

"How many more?" she kept on ask-

ing as they walked. "How many more blocks, Mama?"

When they turned the last corner, they stopped still.

"What?" said Mama. "I cannot believe it. That's what the old one was trying to tell me."

Lucy stared, bewildered.

The sign on the corner still read "Vogel St.," but the pushcarts, the stores, the houses had disappeared. There was nothing but an empty lot, two blocks square; nothing but sand.

Mama talked excitedly. "See? At last the city has swept away the *stinkerei*. I knew it, I warned them. A lot of ambition they had. For the rest of their lives they would have remained here if the government had not chased them out. My only wish is that more and more the city should tear down these bedbug-nests and build nice, clean houses in the sunshine, where children can blossom like beautiful—"

"I hate the government," shrieked Lucy. "I hate them! They took away the candy store. Now I don't know where Bessie is!"

She threw her arms wildly around Mama, and pressed hard and screamed

and nearly broke her glasses. Mama caught them and pushed Lucy away.

"Stop this foolish crying," she said, "putting the glasses into her purse. 'This minute stop. Do you hear me? This minute.'"

"I want Bessie." Lucy sat down on the curb and wept helplessly.

"Children like Bessie and Ruth she longs for," Mama declaimed. "Children of Vogel Street, with the stockings gathering in rings around the ankles and the pearls always dripping from the nose. Stop your crying, foolish child. Forget them, forget this whole infested, filthy section. Let us go home to our own neighborhood, where the atmosphere is at least a little more educated. A pestilence the city wiped away with the fire-traps that stood here. Wait, you will see. Some day—we should only live to see that day—some day Vogel Street will be like a garden, a green and beautiful garden for the most tender buds and flowers to grow up right."

Lucy twisted away as Mama tried to raise her from the ground.

"I want Bessie," she screeched and kicked. "I want to go find Bessie."

as something due to the appreciation of my efforts expressed by those under whose eyes they were made."

It was this trip that determined Henrietta Szold's future life work. To her friends and relatives, who warned her that she would be disappointed in Palestine, and would return anything but a Zionist, she wrote from Milan, on her way back to America: "The result is I am still a Zionist, that I think Zionism a more difficult aim to realize than I ever did before, and finally that I am more than ever convinced that if not Zionism, then nothing—then extinction for the Jew."

When she returned from Palestine, Henrietta Szold continued as editorial secretary of the Society for a few more years. But a new vision and purpose had seized upon her life. Into that new purpose she threw her exhaustless energies.

On December 1, 1915, she regretfully sent her letter of resignation to the Society. And early in 1916, the Society regretfully acceded to her desires. She never lost interest, however, in the great work of the Society. She even expressed her hope—a hope that was realized later—that she would be permitted to do the proofreading "as a Jewish volunteer" for the new translation of the Holy Scriptures, which the Society at that time had in preparation.

Despite her heavy schedule of work in Palestine in the 1940's, when the Society cabled her asking her to accept an Honorary Vice-Presidency, Miss Szold briefly answered by cable, "Accept with pleasure." She was ready to serve again the organization in which she had played such an important part for over a quarter of a century.

* * *

The Jewish Publication Society of America rejoices in the knowledge that this great Jewess helped to lay its foundations, mold its literary policy, translate some of its great classics, and transmute the work of the Society with her beautiful, Jewish spirit. Nor should the Society ever wish to forget that its leaders and guides, through Dr. Cyrus Adler, made possible that first visit of Henrietta Szold to the Holy Land which was destined ultimately to transform her into the "Great Lady of Palestine," and enable her to become one of the immortals of Jewish history.

HENRIETTA SZOLD

[Continued from page 12]

The directors of the Jewish Publication Society graciously gave her a gift which enabled her to extend her trip to Palestine. This visit to the land about which she had dreamed and spoken, the land which was the physical symbol of all her Zionist thought and feeling, served to close one era of her long and varied life and released in her new energies and new visions for yet a greater era that lay ahead of her in the dim future.

She expressed her joy and appreciation at receiving the gift in a letter to Dr. Cyrus Adler, written in New York, July 15, 1909. "I wish for words," she wrote, "to convey to you my surprise and gratification on reading your letter this morning and fingering the enclosure. As it is, I can only say—I was overwhelmed and I was gratified. I must leave it to you to charge these hackneyed words with the meaning they should carry to be a complete expression of my feelings."

Typically, Miss Szold called this gift her "Palestine Fund," and she determined

to keep it apart from the baser money which paid for her European trip.

"The pleasure of my trip will be enhanced so substantially by the contribution made to it by you [Dr. Adler] and the other members of the two committees that I cannot allow it to get itself mixed up with the commoner elements in the letters of credit I shall carry with me. It must be marked as a distinct entity, a thing apart, and so I labeled it promptly my Palestine Fund."

In the same letter, Henrietta Szold revealed her glowing love for the land she was now privileged to visit and see with her own eyes. "It rarely occurred to me that a European tour was a possibility in my life, but never did it enter my mind remotely that the privilege of beholding the Holy Land could fall to my share. It makes me happy to think that this rarest piece of good luck, with all it implies of Jewish emotion and education, shall dwell in my memory not as something purchased by my own efforts, but

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